اللهم نجّ المستضعفين من المؤمنين في كل مكان ، اللهم الطف بِأمة نبيّك محمد ﷺ وارحمها وفرّج كربتها

AN ENGLISH TRANSLATION OF

Sata'at

سطعات

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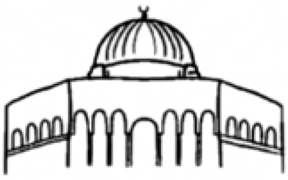

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BY

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SATAʻĀT

"Sata'at (سطعات) is one of the famous works of Shah Waliyullah on mystical philosophy. Though it is a small treatise, it throws sufficient light on the subject. It mostly deals with the life after death and the system of Divine manifestations working in the universe. What chiefly characterises this treatise is, the frequent quotations from the Qur'an in support of the argument the author has advanced.

It is, however, essential to note that Shah Waliyullah believed in the doctrine of the Unity of Being (وحدت الوجود), and this doctrine is the central point round which his whole system of philosophy is working. The reason, why he is always attempting to evolve co-ordination among various religions as far as it is possible, is that, this doctrine has a place in one form or the other almost in all religions. An example of such an attempt at co-ordination can be seen in Sat' 45.

He has explained the significance of 'Being' in the beginning, but an exhaustive account of it is given in 'Lamahat' (لمحات), his another most celebrated work on the same subject. These two small books in particular, cover considerable field of his philosophy. Shah Isma'il Shaheed, the grandson of Shah Waliyullah, in the introduction of his 'Abaqat' (عبقات) has spoken highly of these two works, and on their strength, has determined his superiority to Ash-Shaikh Al-Akbar Ibn: Al-Arabi. The last Sat' on the interpretation of the 'Verse of light' may be taken as the text and all the remaining ones as its commentary.

I am greatly obliged to Dr. Nabi Bakhsh Qazi, Head of the Department of Persian in the University of Sind, for his having reviewed the translation. It is hoped that, this English version, when read with the original text, will be found informative and useful.

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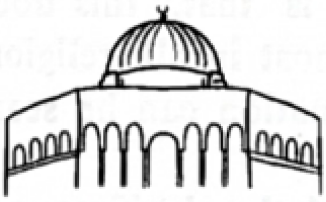

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Sata'at

All praise be to God, the giver of bounties and the inspirer of wisdom. Blessings and benedictions be on His messenger, the noblest, who was given the Qur'an (in which many meanings are comprised in a few words) and on his family and Companions, the best of his community, which again is the best of all communities. I bear witness that there is no god but God alone Who has no partner, and that, Muhammad is His servant and His messenger. May God send His blessings and benedictions upon him, his family and his Companions.

Now after this, the needy (فقیر) Waliyullah says, that these are a few words named as "Sata'at" (Illuminations), an explanation of the Divine secret which is a link between the Abstract pure and the Visible world and some of its properties and consequences. I beseech God for help and on Him I rely(1).

Sat'1

To begin with : Being (وجود) in the sense of Reality and not as a concept is of three stages, and they are as follows :

1) Pure Essence.
2) Stage of Intellect.
3) Stage of the Great Body (شخص اکبر)

The emanation of the stage of Intellect from Pure Essence is by way of necessity and the requirement of the Essence itself, just as the number four requires the presence of 'even' in our intellectual faculty, and is like the spread of light from the disc of sun in the world outside(2).

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(1) By the Divine secret is meant the Divine manifestation (تجلّی)

(2) By Pure Essence is meant God, Who is also sometimes called as "Ghaib-ul-Ghaib."

Shakhs Akbar is also emanated from the Pure Essence just as the Intellect is emanated from it. An example of this emanation is this, that we engraved the word "Zaid" on a ring, but have not struck the ring on wax or clay as yet. The existence (وجود) of the image of 'Zaid', however, appeared even though in general, lasting as long as the ring lasts, acquired in one respect namely, that it is 'Zaid' and not 'Amr', and not acquired in the other respect namely, that if it is engraved on wax it would be this, and if engraved on clay it would be that. After this, we brought wax or clay and struck the ring on it with the result that, a particuiar engraving appeared penetrating the wax or clay that time. That one is universal and this one is particular; that one is intellect and this one is visibility. This actual penetrating engraving has two aspects. In one aspect it is contained in the ring itself and in the other in the wax or in the clay. When both these aspects actually combined together at one place, Shakhs Akbar really came into existence, and by that one existence, both the aspects actually came into existence. Think over this deeply.

Sat'2

Shakhs Akbar by its being one of the unities is one thing; but when we split it, two parts become manifest. The Universal Soul and the Rahmani (رحمانی) Soul. The Universal Soul is a penetrating one and a determiner while the Rahmani Soul is an object of penetration (محل) and a substratum (موضوع)

When we cause water to boil, till the whole of it is turned into air, its watery form disappears and instead the airy form appears. The alternate succession of the both is on one and the same vehicle, which is their matter (هیولیٰ). This matter, however, has no name, nor it is necessary for it to have any name. This water has a name and that is 'water' and this air has also a name and that is 'air'. The effect of water wherever it be is coolness, freshness and pressure, while the effect of

air wherever it be is warmth, freshness and absence of pressure. This name aad these effects are, in fact, the result of the penetrating one and not of the object of penetration, even though a summary consideration does not make a distinction between the two. On this account we said, that the penetrating one is the determiner and the maintainer, while the object of penetration is the substratum and the matter (هیولی). Afterwards, we recognise a common factor between water and air, and that is the material form. The ascendance of both, the penetrating and the penetrated is unavoidably to end in two things. That one (material form) we call as the Universal Soul and this one (object of penetration, (هیولی) as the Rahmani Soul.*

Sat'3

The Universal Soul descended into a genus, a species and an individual, while the Rahmani Soul descended after its (Universal Soul's) descent. It is so, because, every form has a matter peculiar to it, while this one which is common (in the form and the matter), we have named as Shakhs Akbar and its two parts have been named as the Universal Soul nad the matter, so that, every detailed account which may be given should be attributed to its own origin.

When we look at the procession of consequences (آثار) we happen to call Shakhs Akbar as a Universal nature and every other soul (نفس) as a Particular nature. From these Particular souls the one which is nearest to abstraction (تجرّد) is named as 'the world of spirits' and that which is remotest from abstraction, is called 'the visible world', while that which is the intermediate is termed as 'the world of similitude' (عالم مثال)†

* هیولی has no name and it is the form that bears the names which change by the change of forms; and the properties are also meant for the form. The material form penetrating the matter is called the Universal Soul, whiie the matter (هیولی) is named the Rahmani Soul.

† The requirement of the Universal nature is called the Universal expediency, while the requirement of the Particular soul is termed as the Particular expediency.

Sat'4

When we place date-stone in earth, and water and air enter into its (date-stone's) body, a power appears from it, which absorbs the small parts of elements, and then transforms them into a form suitable to its own species. At that time, leaves come out and branches appear till the tree becomes complete.

Now if we were to think over it, we come to know of two things. One is the tree-soul which by means of date-stone has overflowed and the other is the materiality (جسمانیات) which flows through shape, colour, lines, taste, odour, heat and cold etc. These both are coincidently meeting together in the small parts of the elements. One is the form which has penetrated them and the other are the accidents subsisting by them. Similarly, when a seminal fluid settles in the womb of a female and the blood of menstruation mixes up with it, then its predication (حکم) is like the predication of the date-stone.

The existence of materiality by which one species becomes distinguished from other species is, however, quite clear. The tree-soul is, however, established (متحقّق) from this point, that if this materiality were to change and be transformed a thousand times, this individual (tree) still remains the same as it originally was. Thus, the secret of relation of this individual is something other than the materiality.

After the pavement of this introduction, it should be remembered that there is a connection between every soul and materiality suitable to it, by which it is recognised as belonging to such and such species. But from where comes this connection? One should think over this rather deeply.

Sat'5

The origin of this connection and this specification is firmly fixed in the Primal Providence. There, He (God) has bound every substantial form with suitable accidental forms in fraternity, and has made them embrace each other. God in the stage of

intellect made this fraternity according to the requirement of substances and accidents, as binding. Now, this cannot be questioned as "why"? It cannot be said as to why fire is hot and water is cold. The plain investigation requires that non-material pure spirits (مجرّدات مفارقة) have secret relation with some matters and materiality. One can become the nest of the other. And these same relations can become the cause of the particular movement and the attribute of every celestial body. Philosophers are compelled to confirm these relations whether they understand them or not.

Afterwards when the empyrean heaven (فلک الافلاک) was created, God placed the power of imagination in it, so that, it may be a medium between the universals and the particulars. That power then became the nest of that relation. Its origin, however, was firmly fixed in the Divine Providence.

We can prove its being the nest by two examples; and they are as under:

(1) When man is composed of four elements, his humours have been divided into four kinds. Bile became the nest of the power of fire, Phlegm became the nest of the power of water and so on.

(2) When we count numbers in our intellect and then place before ourselves a line of pearls according to those numbers in the external, one number would be opposite to one pearl, two opposite to two, three opposite to three, and so on. This intellectual form which is a Secondary concept (معقولات ثانیه) has taken some kind of an existing thing in the external in its nest, and has established relation with it.

Sat'6

The imaginative faculty flowed from the greatest of bodies (empyrean heaven) on every celestial body and on every creature of earthly bodies possessing will. It is, therefore, that both man and animal have the faculty of imagination, where ideas

(معانی) put on the dress of materiality, and consequently matters (اجسام) and materiality come out in the form of those ideas. There are, however, connections between those ideas and those material forms, conformable to the origin of the Divine (Primal) Providence. Thus, a form of stone that comes in our intellectual faculty is different from that of a tree. Again when we see what was once forgotten off, we recognise with certainty that it is that same thing which was forgotten off. At the time of seeing, the thing is perceptible while at the time of its absence, it is in the sense of an imagined one. The interpretation of dreams depends upon the knowledge of these connections. He who knows these connections better is better skilled in the interpretation.

Sometimes, a reflection of the imaginative form of the celestial spheres falls upon an element which is easily changeable to assume different shapes, like air and the thing existing in the atmospheric world. Then, on account of the flow of imagination on that matter, the earthly causes come in action and the form suitable to that imagination makes for an appearance in the visible world. At times, the reflection of the form imagined by the celestial spheres falls upon some materiality with the result that, a picture appears there, either by the earthly causes coming into action or by effecting such contraction or expansion in them (causes) as may conform to the imagined thing. This faculty of imagination is of two kinds; and they are as under :

1. The imaginative (خیالیہ) faculty, corresponding to the figures and the colours of bodies (اجسام)

2. The faculty of fancy (وھمیہ), corresponding to the particular ideas.

Again, it should be known that Shakhs Akbar combines every thing, whether it be the greatest of bodies which in the terminology of philosophers is called the empyrean heaven, whether the other celestial spheres, the Sublime Assembly

(ملاء اعلیٰ), the Lower Assembly (ملاء سافل) of the angels, or the species of animal. All of them are replete with the similitudinary faculty (قوت مثالیه), as if, it (similitudinary faculty) has stuffed the whole of Universe. One covering is the soul and the other is the materiality, and the similitudinary faculty has fallen between these two.

Sat'7

There is a fixed part in Shakhs Akbar which combines all the parts of the universe. It is more fine, more resembling to the Incorporeal (مجرد) and is more suitable to become its mirror. That part unifies Shakhs Akbar's faculties of fancy and imagination, because, the similitudinary faculty is distinguished from other parts of the universe by virtue of its being the mirror of every idea and every form. Similitudinary faculty of Shakhs Akbar is nearest to the world of Divinity, and the part that unifies fancy and imagination bears relation to both the kinds (idea and form). In short, this part became the mirror of the pure Incorporeal, like a polished body fallen in the desert by its own particular capability is able to become a mirror for the shining sun. The real cause of the particularisation of this part for becoming a mirror for the Real (حق) is the Divine Providence, where "Why" is out of question. Again, there is an attribute in this part and an attribute in the Real, just as we have explained the attribution of the incorporeal to some parts of the universe*.

Sat'8

Just as an apparent form in the mirror has two aspects, by one it shows the perfection of the mirror, and by the other it reveals the form of the looking person; and just as in our

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* The fixed part is particularised by its being the nest, while it is an attribute of the Real to have created it as such. Thus, the attribute of the Real is active while that of the part is passive.

intellect the form of man has two aspects, one shows the perfection of our mind (نفس) and an external existence of what occurs to it and the other shows the form of man. And the man on account of this form became intellectually existent and came out from an absolute non-existence; Similarly the form of the Real which appeared in the mirror of the fine part of Shakhs Akbar has also two aspects. One shows the perfection of Shakhs Akbar and counted as a universe, while the other shows the Real and Its existence. This Divine secret is a link between the Incorporeal and the visible world, as in one respect, it is an abstract (مجرّد) form, the appearance of the Real, and a pure incorporeality which does not admit of any matter, and in the other respect, is reckoned as a mirror for the universe and is the best universe. On that account, it became an intermediary between the Incorporeal and the visible world. It is the Divine manifestation in general, and every other manifestation is the manifestation of this manifestation.

Sat'9

God is both the suppressor (قابض) and the expander (باسط) He suppresses some of the causes with the result that, an extremely trifling and mean effect comes into existence. He expands some of the causes, thus, an extremely great and magnificent effect emerges out. He has effected a rather great expansion in the appearance of this form in this mirror. The maker of the forms (God) has made this form as a pretext for the execution of His commands (احکام), and has made this as a means for the completion of His own works, so that, His name in the apparent form in the mirror creates an impression different from the intended one. It is so, because, a certain meaning which is not actually meant, hastily runs up to the understanding of the hearers. The nearest of words which completely suits the meaning is the Second appearance; and the nearest example of the connection of the Incorporeal with the visible words by means of this secret is the connection the human

soul (نفس ناطقه) has with the body by means of a spirit (روح) poured into the heart. Again the nearest example of this Divine secret in the emanation of actions and their attribution to the Pure Incorporeal is afforded by the movement of fingers in our saying 'Zaid is to necessarily move his fingers so long he is writing' in the sense that, both the writer and the quality of writing have to act simultaneously when the fingers are to move necessarily.

When a gnostic reaches this Divine appearance (ظهور) and looks intently at it, he sees in it only an incorporeality. The mirror does not come to his sight at all, nay, even its presence does not occur to his mind. It is just like this, that when we see our form in the mirror, the mirror falls off there in this observation and we, become negligent of it willingly or unwillingly. God forbid! if the eye were to fall upon the mirror we will fall down from the stage of knowledge to that of ignorance and from the stage of acquaitance to that of non-acquaintance. It is, therefore, that there is absolutely no mention of this mirror in the mines of knowledge (حظيرة القدس) lying by the sides of the extensive realms of Divinity. Unavoidably, those tongues (Prophets) which are the interpretors of the Real have no scope for a word other than the Divine manifestation, the Second appearance and their like. As such, you try to understand this point and do not bring it on the tongue again.

Sat'10

When we think of a spherical object, it becomes necessary that it should have a centre, and when we think of that spherical object as moving, it becomes necessary that it should have a great circumference, a diameter and an axis.* Similarly, when

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* Whenever one thinks of a spherical object, he will have to necessarily think of its necessaries. The universe namely, the Great Body is from the necessaries of God in the stage of intellect. Thus, he who thinks of God will have to necessarily think of the universe.

God in the stage of intellect required the existence of the universe, this requirement for the universe led by way of necessity to a particular requirement, which is capable of the appearance of the Great manifestation. After that, the capability of the agent (فاعل) and the patient (قابل) became the cause of the necessary appearance of that manifestation in it. The real truth about the Great manifestation is this point, but as the action of the wise is not devoid of wisdom, many effects beyond computation resulted there from the existence of the Great manifestation both in the Divine plane and in the plane of the possible existence. What we have mentioned before is the knowlege (معرفت) of the Great manifestation in relation to a cause which required it from above. Now, we desire to explain the effects resulting from the existence of the Great manifestation (تجلّی اعظم), so that, its reality may be made completely clear.

Sat'11

By means of this manifestation the renewed intention (اراده متجدده) is proved for God, but this intention is other than the one a philosopher calls as the very person of God, and is also different from the one a dialectician takes pains to prove. An elucidation of this summary is this, that to shed light is necessary for the sun which lasts as long as the sun lasts; but there happens to be a particular kind of effect of light on a particular body at one time but not at other times because of a sudden capability. Thus, at mid-day it made the stone hot and at such other time caused the ice to melt. In this way, the action of light became renewed, lasting as long as the sun lasts. In fact, the cause of this renewal is the earthly capabilities and to this same knowledge (معرفت), a reference has been made in the Word of God "Every day He is in a new splendour" *

Again, this point may be understood that the creation of certain capabilities takes place in the World of Divinity, and the created thing by the grace of Reality (God) becomes a

* Qur'an, Surah, Al-Rahman, Verse : 29.

spirituality of the event there, or its essential form, 'say what you like'*. Those certain capabilities are the result of the conjunctions of the powers of celestial spheres in some particular way in the general conjunctions. That spirituality is a similitudinary form of that event in the natural faculties of the celestial spheres. There is a reference to this knowledge in the Word of God "Veily We have sent it down in a blessed night, in (night) it is made distinct every affair of wisdom, by command from Our presence. For, We (ever) send "revelations".†

Thereafter, this meaning excited the causes of pleasure, hatred and ambition in the minds of the Exalted Assembly (ملاء اعلی) and those of the lower one (ملاء سافل). "Those who bear the Throne and those around it are singing (His) glory".‡ After that the angels had to wait for an appointed term as was specified by the Divine Wisdom for the execution of that spirituality in the earth. "When their appointed term is reached, not an hour can they cause delay nor (an hour) can they advance (it in anticipation)"**. When the appointed term comes, the angels of God become the servants of that spirituality and prepare the earth for its descent. God has said "And We have sent down the iron,"†† and "He has sent down the cattle".‡‡

After this all, when this spirituality descends on earth and produces a particular effect, then that condition obtained happens to resemble the condition of an occurence of an intention in the minds of creatures possessing the power of will. On that account, in Law, the name of this Divine attribute is the Will

* From here is known that for every created thing, there is a spirituality which is named as "عین ثابتة", fixed prototype or latent reality.

† Qur'an, Surah, Al-Dukhan, Verse : 3-5.

‡ Ibid Al-Mumin, Verse : 7.

** Ibid Yunus Verse : 49.

†† Ibid Al-Hadid, Verse : 25.

‡‡ Ibid Al-Zumar, Verse : 6.

(ارادہ); Because the Will at its very outset means an appearance of the intellectual form of the thing. After that, an admiration for and an inclination towards it takes place. That inclination then mixes with the temper of heart, and this is how resolution emerges out. Thereafter, the bodily powers follow that resolution, just as you have come to know of these stages in the Will of God. There is His saying "And when We will to destroy a town We (first) send a definite order there to those who are given the good things of this life."* "When He wills a thing, His command is "Be" and it is."†

Sat'12

If you want to know by way of an ocular domonstration how the predication (حکم) of the Great manifestation penetrates the universe, then think over a grain of pulse, every part of which is connected with the other part. When you throw it into water, the water gradually runs through every part of it, in a way the form of pulse may not disappear what it originally was, and there should be a natural increase in all its sides. The place of its every part in connection and relation to the other part, however, remains the same as it originally was. Similar is the case in the universe where all the heavenly and earthly causes as well as the causes of will of creatures possessing the power of will are following their natural course. Every cause is connected with its effect. Just as the moisture of water has penetrated every part, similarly a fresh light from the Great manifestation has permeated every cause and effect,'‡ and has removed every cause from its real causality and instead has made its apparent causality to remain. The fire according to the apparent cause is to burn cotton, but in reality both the burning of fire and cotton's being burnt down are attributed to this Great manifestation. All causes and effects are out of

* Surah, Bani Israil, Verse : 16.
† Ibid Yasin, Verse : 82.
‡ By means of similitudinary power which is present everywhere.

action under the power of this light. This is the meaning you have heard in Shariat that the real agent is God and all other causes are working according to the usual course. For explaining this meaning, a word clearer than this one cannot be found.

Sat'13

By means of this Manifestation is proved that God possesses a power other than the one which philosophers term as the very essence of Divinity, and is also different from the power which dialecticians make out as equal to human faculties. An explanation of this summary is this, that when both the heavenly and the earthly causes become fully ripe. a ray radiating from the Great manifestation falls upon the Sublime Assembly, the Lower Assembly and upon the creatures possessing will (ارادہ). That ray then becomes the cause of the administration of the desired work through the suppression of some causes, the expansion of others and by inspiring certain creatures. Consequently, all these angels and the inspired creatures which are the armies of God come into action till that desired form spreads in the earth. Thus, there appeared an attribute from the obedience of the world to this ray. This has been made clear in these words of God: "And God has full power and control over His affairs,"* "To God belongs the Kingdom of the heavens and the earth,"† "And He has power to send calamities on you, from above and below or to cover you with confusion in party strife".‡

Sat'14

By means of this Manifestation is proved for God the knowledge and the sense of hearing and seeing. All these are the actual attributes of God, not in the sense the philosophers call them as the very essence of God and also not in the sense

* Qur'an, Surah, Yusuf, Verse : 21.

† Ibid Al-Ma'idah, Verse : 17.

‡ Ibid Al-Anam, Verse : 65.

the dialecticians say about the Essential attributes. An elucidation of this summary is, that for the Great manifestation is proved a pure and co-present relation with all the parts of the universe whether higher or lower and with every leaf, every drop of rain and with every piece of stone.

> "A connection without any adaptation and beyond all comprehension,
> The Lord of mankind has with both the Jenii and men."*

It is so because, the relation of the Abstract pure (مجرّد محض) with the whole of universe is one and the same. If we were to consider this relation in connection with the visible objects it is seeing, and if consider it in connection with the audibles it is hearing, and if take it into consideration in connection with things other than these two it is knowledge. Thus, this Great manifestation by way of this connection is near to every particle. If its (particle's) survival is intended it (Great manifestation) makes it survive and if its destruction is desired it destroys it or changes it from one state to another state. Thus, it is its guardian, its inspector, the knower of its affairs, the hearer of its words and the seer of its essence (ذات). This is the language of the Quran, as knowledge has been confined to these three kinds, namely, the ears, the eyes and the heart. In many verses the direction is given in this language and from here the meaning of "guardian" and "witness over every-thing" became clear.

Sat'15

Legislation (تشريع) is the complement of predestination (تقدير) † By predestination is meant that for every species a constitution, certain manners and actions are fixed. The man

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* اتصالی بی تکیف و بیقیاس   هست رب الناس را باجان و ناس

† Fuller explanation of this Sat' is found in Hujjatullah-al-Balighah, in chapter on Inshiqaqu-ut-Taklif min at-Taqdir.

for example, is speaking one, understanding the speech, is cl ar in his skin, straight in stature and is walking on two feet; while the horse is neighing one, unable to understand speech, hairy in its skin, with a curved stature and is walking on four feet. At the time of anger it bites and kicks with its legs, while the bull butts with its horns. At the time of mounting on female, every species has particular movements, different from the movements of other species. Similarly at the time of eating, drinking and rearing up its young one etc, the way of one species differs from that of the other. All this flows on the creatures possessing will (اراده) through natural instincts.

By legislation is meant that as man is composed of two faculties, the angelic and the bestial, his specific equilibrium requires such proceedings by means of which both the faculties may remain where they are in their normal condition, and in the other world happiness should be his share. And in the necessary works of life (ارتفاقات) namely, in the ways of living, marriage, seeking of livelihood and in the administration of cities he should not go outside the straight main road. The fixation of all these affairs and works for the species of man is in other words the Legislation. The case is like this, that the Great manifestation gives a summary gaze at the human form with the result that, many sparks strike out from it and this human form. What it signifies is this, that man is ordered to do certain actions and on doing them depends the pleasure of God, whether those actions be necessary or recommendatory; and he is prohibited from doing certain actions and on doing them depends His displeasure, whether those actions be unlawful or reprehensible. From here the ethical science appeared God says : "The word does not change before Me."* After that on certain occasions and times and with certain persons and people this same summary science becomes detailed in this manner, that people should discharge those universal affairs in such and such way. The reference to the first is given in the verse : "He

* Qur'an, Surah, Qaf, Verse : 29.

has established the same religion for you as that He enjoined on Noah;* while the reference to the second is made in the verse, "To each among you We have prescribed a Law and an Open way."†

Sat'16

God gave an intentive look into the human form and observed the properties and actions of the species. All those sciences, beliefs and the moral character by which the normal condition of species could be realised sparked out from this look. And from there the seven sciences became represented in the Holy Fold (حظيرة القدس). Those sciences are as under :

(1) Theology (علم الٰهيات) : This may be acquired to an extent the belief in which should be the cause of an improvement of the normal condition of species. By theology man knows the attributes of God which are proved only by means of the Great manifestation.

(2) Natural sciences (علم طبيعيات) : Here a physicist thinks over these sciences in one way while a follower of the Qur'an in some other way. For example, a physicist thinks over the animals in order to know the properties of every species, a prince thinks over them just to know which animal is fit for riding and which one is suitable for carrying load. The follower of the Qur'an looks at those species only to understand the Divine power, its knowledge and its wisdom. This science is called as a reminder of the Signs of God.

(3) The science of the Days of God, namely, the events which happened in consequence of giving reward to the obedient and punishment to the disobedient.

(4) The science of the Day of Resurrection, Paradise and Hell.

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* Qur'an, Surah, Al-Shura, Verse : 13.

† Ibid Al-Ma'idah, Verse : 48.

(5) The science of Disputation. Disputations which were held with those who had gone astray. In the Holy Qur'an, the Disputation has been confined to four groups, namely, the Polytheists, the Jews, the Christians and the Hypocrites.

(6) The science of the five Commandments: Obligatory (واجب), Recommended (مندوب), Permissible (مباح), Reprehensible (مكروه) and Forbidden (حرام). This science also discusses the properties of actions done in the household economy, the rulership of the cities, the manners of living and the spiritual morals.

(7) A happening happens by which a Persuation (ترغيب) or Intimidation (ترهيب) is intended or by it a threat to people who stay behind or an admiration for those who are prompt in the acts of obedience is desired, so that, the intended object may be achieved. Thus, what is desired is revealed. This seventh science, however, stands in need of the "Occasion of Revelation."

Sat'17

One of the Divine attributes is to give such teaching to the servant which may be proper for him. Such teaching is of various kinds, and they are as follows :

1. Through the natural instincts which spark out in the perceptive faculty and in times of eed by means of the specific form. God says : "And Thy Lord inspired the bee."*

2. By inspiring something into the mind wherein lies the good of the person without his being conscious of it. God says: "And We inspired the mother of Moses : "Suckle him (thy child)."† This sparks out in the perceptive faculty and the unexpected capability he acquired that time by means of celestial

* Qur'an, Surah, Al-Nahl, Verse : 68.

† Ibid Al-Qasas, Verse : 7.

powers or through the angels who are the servants of the secret of creation.

3. By occasioning thoughts (مسامرات): These are thoughts which spark out in the mind of man in his permanent states (مقامات). Thoughts, such as of pleasure, submission, patience, intention, repentence, abstinence, love, conviction and so on. And also the thoughts which spark out in his nature (جبلة) by means of his dominating concentration upon Divinity".*

4. Through discernment (فراسة): This sparks out in the mind of man by means of an imagination (وهم) when he sees some thing and certain bodies existing in the external world. This is just like the sparking of fear in the heart of a goat when it sees a wolf or its form

5. By means of a dream : It is a representation of knowledge in the forms of thoughts when the senses cease functioning and the man is applied towards those thoughts as they actually were in the external world. Some dreams are real which the angel inspires, their pattern is after the pattern of inspiration in the second sense.† Some dreams are angelic, and by it is meant the representation of the angelic attributes which appear in man in suitable forms. For example, man who observes purity may see himself as shining. And some dreams are, however, the confused medley of thoughts.

6. The strongest form of the Divine teaching is the revelation to the prophets with particular meaning. There are, however, many reasons accounting for the difference between revelation and inspiration, and they are as under :

(1) In the case of revelation, first of all, the perceptive faculties of the person concerned are suppressed by the faculties

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* مسامرة is a thought which occurs to the mind of a mystic (سالک) in certain level of spiritual progress.

† By it is meant the "inspiration into the mind."

of the Sublime Assembly, and then after-wards, the knowledge flows towards him from the side of the Holy Fold. In inspiration both these things are wanting.

(2) In every created thing, there is certainly a capacity for being a patient (قابل) to accept the effect of the agent (فاعل). Now, when the capacity of a particular person is found ready to receive teaching, then that (teaching) is inspiration; but if a general Universal administration (of the Holy Fold) precedes in the preparation of this flow outside the capacity of a particular person, then that is revelation.*

(3) Revelation is far away from the ambiguity of the confused medley of dreams, is free from mistake in its interpretation and is immune from error in the understanding of the intended meaning. It is so, because, the will of God is to establish good of the world, and this will of God is not given up at any time. God says : "Nor will He disclose to you the secrets of the Unseen, but He chooses of His Apostles (for this purpose) whom He pleases".† On this account, the revelation of the prophets is a certain science, whether it may be through discernment, dream or inspiration into the mind. It is not like the inspiration of the saints (اولیاء), their dream and the unseen voice they sometimes hear. Don't make a mistake here as to consider the thoughts of saints as equal to revelation. Many an error of the people of these times has arisen out of this mistake.

Sat'18

It has been proved through veridical vision, that the time the Universal Soul (نفس کل) happens to become a human soul, and that mostly takes place when it is puffed into an embryo, the form of the Great Body gets concealed in that human soul, and a point opposite to each one of the heavenly and

* Possession of 'استعداد' is not a condition for revelation.

† Qur'an, Surah, Al-Imran, Verse : 178.

the earthly bodies is also kept concealed in it. If the Sun or the Venus happens to be at its Zenith at that moment in the external world, a point opposite to that Sun and that Venus is also placed in it. And in this way, an specimen of all the things of heaven and earth remains concealed in that soul. This subject needs detailing, but there is no scope for that in this treatise.

In short, an specimen of the Great manifestation and of the Holy Fold which is the place of the reflection of its rays is placed in the soul of man. In some it is clear and manifest, while in others it is dim and misty. If it is clear and manifest then this person is perfect. In our ternminology that point which is an specimen of the Great manifestation is called the Pure Intellect (حجر بحت) serving as a mirror. Its example in relation to the Great manifestation is like the example of a mirror fallen on the ground. When sun reaches quite opposite to it, its form actually appears in it, and when it is not quite opposite to it, only radiance appears in that mirror, and not its form. But when the mirror is broken into pieces, nothing save a kind of whiteness appears in those parts. In the like manner, the Pure Intellect varies in the human souls. A soul in which the actual form of Divinity appears bold is a perfect man, and so on and on till the turn of the mystics comes.*

Sat'19

One of the actions proceeding from the Great manifestation to the universe is the descent of an intention for the guidance of human beings, for giving them teaching of the knowledge of the Origin (مبدأ) and the future life, and for explaining to them the ways of seeking nearness to God. This intention at times descends for keeping away the cursed group of persons from men or for removing away the acts of injustice among them or for delievering them from destructive acts like the preparation of the boat of Noah; and other examples of

* The mystics in their spiritual progress do not see the Great manifestation as it actually is, but rather its spreading rays.

such significance are intended, After that, the Divine Adminis-tration (تدبیر الاٰہی) which is based on the selection of the fittest (for survival) becomes confined, on that day, to taking a perfect person from among men as a tool, and then through him gets that desired object done.* Thus, that intention actually gets imprinted in his Pure Intellect as the reflection of the form of the sun gets imprinted in the mirror. At that time both the spiritual and the intellectual faculties of that person become bright by the light of the Pure Intellect with the result that, many (Divine) sciences and countless intentions descend upon him, and he gains a wonderful relation with the Sublime Assembly. The science of the Law and philosophy are poured on his heart with great abundance. This is how the Divine administration gets that desired work done by him, and the name of this dear one is the Apostle.

Here it is necessary to note one point. The Messenger even if acquires some sciences through a dream or discenment, but as their source is the Pure Intellect, they are unavoidably definite and certain and never admit of any change, alteration, doubt and suspicion whatsoever. God says : "He does send His angels with inspiration of His command, to such of His servants as He pleases, (saying) : Warn (men) that there is no god but I : so do your duty unto Me".† And He, raised high above ranks the Lord of the Throne says, "By His command does He send the spirit (of inspiration) to any of His servants He pleases, that he may warn (men) of the Day of Mutual Meeting. The Day whereon they will (all) come forth : Not a single thing concerning them is hidden from God. Whose will be the Dominion that Day? That of God, the One, the Irresistible."‡

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* The perfect man, namely the prophet believes and is convinced that this mission is mine, and he, therefore, does not hesitate in staking his life for its fulfilment.

† Qur'an, Surah, Al-Nahl, Verse : 2.

‡ Ibid Al-Mu'min, Verse : 15-16.

Sat'20

At times the Will of God is connected with this object, that the Guidance should remain with people for ever, and that, they should hold fast to the rope of God generation after generation, and that, both the near and afar should equally draw near it Consequently, the Divine grace subjugates the mind of the Apostle and summarily pours the Book of God into his Pure Intellect. That form which appeared in the Holy Fold appears in it (Pure Intellect) as well. On this account, the definite knowledge is gained that it is the Word of God. After that, a well-arranged speech (كلام) is poured down time after time in his intellectual faculties through the angels. God says : "With it came down the Spirit of Faith and Truth to thy heart and mind, that you may admonish."* In this state a stream after stream of the Divine grace from the fountains of mercy flows towards him; And that revealed thing is the 'Book of God.'

The Jinn subjugates the minds of the sooth-sayers and inspires into them certain sciences while the minds of the prophets are subjugated by the angels of higher ranks, and here the inspiration of sciences comes from the Great manifestation (جبروت). It is just like the concealment of water in damp air which (air) in turn turns the cloth damp.†

Sat'21

God knew in the Primal Providence (غيب الغيب) that, in such and such period of time people would stand in need of Guidance. And the most suitable plan that time would be to send a perfect man possessing a strongly effective Pure Intellect. A man for whom, according to the heavenly plan, good luck and prevalence upon the people of his time, and according to the earthly plan the possession of both the intellectual and practical

* Qur'an, Surah, Al-Shu'ara, Verse : 193-94.

† By جبروت here is meant the Great manifestation.

faculties in such an state of equilibrium as to become a vehicle for the specific form in the best possible manner, had already been decided. God also knew that, a stream after stream of blessings from the Great manifestation should reach his Pure Intellect, and the revelation of the Qur'an should also be the result of the perfection of the self (نفس) of that dear one, and also a sign of the fulfilment of the rights on the part of the Great manifestation itself. He also knew that, the Messenger should be an Arab, and as the Arabs were to be addressed, it is but necessary that, the Qur'an should be revealed in the Arabic language. God says : "What a foreign (Tongue) and an Arab."* Again, if the people may be found interested in the show of eloquence, and the speech (word of God) may not be extraordinarily eloquent, it will not prove effective among them. It is, therefore, necessary that the Qur'an should be revealed in a style which may be neither poetry nor prose, neither a dialogue nor an epistle, so that, it may be a strong defence against their thoughts. He represented all these points in the style of the Qur'an, and represented the secret of Legislation (تشريع) in its revealed meanings. Thus, all this became represented in the Holy Fold and became reckoned from the lights, the explanation and the elucidation of the Great manifestation.

Sat'22

The Divine blessings descend upon the heart of the Apostle from two sources. The first source is the ocean of legislation as I have already explained the truth of its seven sciences (in Sat'16). The second source is the ocean of the secret of the Speech (کلام) and the formal specification (تعيين وضعى), from where the Qur'an is revealed to his heart. Now, if the first source were to precede and the second one to recede, then that is a Divine Tradition. But if the source of Speech were to precede and that of Legislation to recede, then it is likely it may not take place. All the Divine books which were revealed

* Qur'an, Surah, Al-Nahl, Verse : 103.

before the Qur'an were revealed after the type of the Divine Tradition save what God pleased, and on that account, the Holy Prophet has said. "Only that thing used to be revealed to the prophet in the like of which people had already believed."

Two things are necessary to be found in a Divine book, and they are as under :

1. The Divine blessings are showered upon those people and the Sublime Assembly shows its pleasure and admiration for them who read that Book and work for the dissemination of its teachings.

2. That Book is to survive for ever, and the Community will also receive the Divine support to preserve it. If these two things may be found wanting, then that will not be a Book of God, but rather a scroll of a human being who by his own intention collected the knowledge of his Apostle, like the collection of the Sahih of Bukhari and the Sahih of Muslim in our Community.

Sat'23

If we say, that Gulistan is written on the leaves of paper, is read by the tongues of children and is preserved in their hearts, came into existence five hundred years back and its author is Shaikh Sadi, then this all is correct; because the varifier of each one of these is giving an information of the existence of the other namely, that it is written in the form of handwriting, is read in the form of letters, is preserved in the form of intellect and is the composition of Shaikh Sadi in this respect that, the arrangement of those words is the work of his intellectual faculty and that five hundred years have passed as to the (appearance of the) Gulistan itself. These usages are, however, current in all the books in every language both in ancient and modern times. On the analogy of these usages, you understand, that the Qur'an is written in books, is read by the tongues, is preserved in our hearts, and the speaker of it is God. Add (to these) other usage also, that it is eternal, because, its one form

was already there in existence in the Eternal Providence (عنایت ازلیه) before the existence of the universe.

Sat'24

It has been known by veridical vision, that every individual who comes in the visible world has to go through a cyclical process. In the beginning, he was an abstract, pure intellect. When the appointed time comes, he comes to the visible world from the place which is the most superior imaginative creation (نشأة). The way of his first appearance is that the Abstract pure in relation to its own specification, draws his similitudinary picture in the similitudinary world and in the faculties of the celestial spheres and those of the Sublime Assembly. That time it is said: "God has written what has happened and what is to happen," and that drawn picture is called "The Clear writing" and "The Guarded tablet" After that, he enters into the various stages of the World of similitude. The earthly causes are then made to obey for his appearance and a fixed time is specified for it (his appearance) in the material world. When that fixed time comes he appears in the material form and completes the duration of his life. Thereafter, the material form separates from the earthly parts and he stays on the perceptive faculties of both the celestial spheres and the Sublime Assembly. After that, he ascends through the same process he had descended from, till he reaches the same point. That time, he throws off the unclean form from himself and becomes the same pure intellect he originally was.

Sat'25

When men die by natural death, they still retain with themselves as much portion from their natural spirits as could be a steed for the Soul and remain in the Intermediary world (عالم برزخ) retaining the knowledge, the states and the faculties which remained imprinted upon their natural spirits. The man that time becomes like a rider whose horse has been taken away from him, or like a writer whose hands have been out off. This

is the same human being with his constitution and attribute save that, his hands and feet are broken off. He, however, sees as one sees in a dream, with his own intellectual faculties the approval and the disapproval of the Sublime Assembly and imagines the pictures of the pleasing and unpleasing happenings It is wonderful that some Similitudinary faculties are opened upon men, as has come in the Tradition "The souls of martyrs are in the bellies of green birds"

Here it is proper to understand one point. In the wordly life the natural faculties of man according to his natural disposition are turned towards the visible world, because the mainstay of his living is eating and drinking. In the Intermediary world the attention of his intellectual and practical faculties is drawn towards the Similitudinary world, mostly towards its restricted form which constitutes his imaginative faculty.* He sees his firmly-settled faculties in the form of imagination or fancy, and this is what the nature of the Intermediary world also requires. Sometime his attention is diverted towards the Absolute Similitudinary world, but this, however, depends on the capability of an individual. At times, the angels of the lower rank put in the charge of the spirits are inspired by the Sublime Assembly to deal the buried one with gentleness or with violence. The buried one understands their dealing and sees them in the similitudinary forms, and knows them as commanded by God. In short, he continues in this state of dream right up to the Day of the last Judgment.

Sat'26

When the other appointed term comes, the Similitudinary faculties enter into the spirits by way of necessity, because of

* The Similitudinary world is of two kinds, the absolute and the restricted. The light of the sun which falls on the ground is however, restricted, as it is present in one place and absent in the other. But when we see it in the sky above, it is absolute.

the individual's having gone through the various stages of the Similitude. There he will see through the Absolute Similitudinary form those of his deeds and character which were preserved, and will find the approval or the disapproval of the Sublime Assembly as the case may be. Both the Guidance and the Scheme (تدبير) of God working in the universe will appear there in the Similitudinary form. Many persons here will have one and the same perception, because, the line of the specific form is one and the scheme of the Similitudinary faculties is also one. Many individual characteristics (احكام) which were borne by the Nasmic faculties will disappear here. This day is called the "Day of Mutual Meeting." "Raised high above ranks the Lord of the Throne sends by His command the spirit (of inspiration) to any one of His servants He pleases, that he may warn (men) of the Day of Mutual Meeting, the Day whereon they will (all) come forth : Not a single thing concerning them is hidden from God."*

In this place, the Reckoning, the Balance, the Fountain and the things like the Scroll and the Bridge will come into appearance. Here the Great manifestation will appear in a Similitudinary form worthy of its rank, a form in which it had never appeared in the world at any time nor it had ever occurred to the mind of any one. People will see it openly and the complete mercy flowing from the fountain of goodness will descend on them.† And all the necessary things of life like eating, drinking, dressing and having intercourse with women will take certain forms, because, all these were the requirements of the human form and not the peculiarity of one individual or the other. They will find pleasure in each one of them. Every pleasure refers to a certain act of goodness which they had taken care to look after; And in every thing they will clearly see themselves as satisfied with their character, beliefs and actions.

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* Qur'an, Surah, Al-Mu'min, Verse : 15-16.

† By the fountain of goodness is meant the Sublime Assembly and the Holy Fold.

On the Day of "Mutual Meeting" many human beings will take their bodies, the origin of which was, however, preserved even though to a smallest extent (to the extent of the root of the tail) as a vehicle for their souls. This will not be in a way as it was in the beginning, but for the purpose that, it may serve as a mirror for the Similitudinary predications (احکام), so that, the length of the neck of the crier to prayer (مؤذن), the whiteness of the face of the happy, the eating and drinking could be clearly represented. All this will take place by way of necessity, because of man's having passed through the various stages of the Similitude. When the elemental life is destroyed, it is but necessary that this individual should come under the Similitudinary faculties, and there the Similitudinary predications will make their appearance thoroughly well.

Sat'27

The souls of the perfect persons in which the Pure Intellects shine brightly, are like a mirror placed in front of the sun wherein its form is actually reflected. So long they are in the world, they are the servants of the Manifestation. A spark-like Universal cause spreads down from it (this Manifestation) and falls upon them like the falling of a spark in the cotton. In consequence, a particular attribute emerges out. God said to Moses : "And I have chosen thee for Myself."*

When they (perfect persons) go to the Intermediary world and throw off their bodily veil, the form of the sun prevails upon the whole of their minds. The point of the form of the sun remains as the main one and all the rest become redundent. After that, these minds are attracted time after time towards the Great manifestation. Then it looks, as if, this form is the possessor of the form itself. This is how the branch is tied fast to its root. The meaning of heterogeneity is gone both intellectually and outside the intellect. The needle desires to be lost, while the thread

* Qur'an, Surah, Taha, Verse : 41.

inserted in its eye does not allow it.* This, however, is the state of the superior minds of the perfect. There the Great manifestation also creates the Universal causes in these particular relative minds, and unless the other minds do not interfere they do not become capable of reaching the earth. Besides these minds, there are other minds lesser in rank one after another till the turn of the pious persons (ابرار) comes who are like the light of the sun on earth without a veil or like the light under the veil of a cloud. This is the detailed account of the perfect human minds.

Besides them, there are Pure Intellects of the spirits of the celestial spheres and of the greatest angels nearest to the Throne of God, who possessing the similar attributes are the foremost among these all in this respect. In one respect, they are absorbed and lost, and in the other respect, they are sober and surviving, and so on and on, till the turn of the Sublime Assembly comes which is made by the Universal scheme to influence the human species as influence the faculties of the common sense (حس مشترک) and the thought of an individual person, and has linked the order of their (human beings') life with that body (Sublime Assembly).† God says : "Those who bear the throne of power and those around it celebrate the praise of their Lord and believe in Him and ask protection for those who believe : Our Lord, Thou embracest all things in mercy and knowledge, so protect those who turn (to Thee) and follow Thy way, and save them from the chastisement of hell. Our Lord, make them enter the Gardens of perpetuity, which Thou hast promised them and such of their fathers and their wives and off-spring as are good. Surely Thou art the Mighty, the Wise. And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement."‡

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* By this thread is meant the "Nasmah" which, however, preserves otherness and does not allow to become one.

† The celestial spheres and the angels also possess the Pure Intellects.

‡ Qur'an, Surah, Al-Mu'min, Verse : 7-8.

Sat'28

In Law (شرع) this assembled body is called as the exalted companion (رفیق اعلیٰ), the exalted council (ندی اعلیٰ) and the Holy Fold (حظیرۃالقدس). Their habitation is neither in the up nor in the down but is the very heart and the mind of the Great Body which has no connection whatsoever with any direction. The thing which resembles the Holy Fold the most is a ray round the sapphire, or a lamp placed in the window. These spirits even though occupy different positions in respect of the superiority of ranks, nearness and close relation are, however, one and the same plane externally, just as the rays of sapphire and lamp are one and the same plane mutually connected. It has been understood through veridical vision that, whenever any one spirit from them moves up-wards, it becomes but necessary, that some other spirit may be put in its place, so that, the plane should not be rent up. "That is the decree of (Him), the Exalted in Might, the All-knowing."* It is, therefore, that there the change of similars (امثال) always continues.

Sat'29

The last move of the soul of the perfect is to disappear in this Manifestation. The details of this summary are, that the Divine form which is the origin of all these souls and is the most strong constituent of these points in relation to the essential unity, is the Great manifestation itself. As such, if the form of the sun were to appear in a thousand mirrors, it could still be said one and the same. Whatever difference is there, it is because of the difference the souls have among themselves. The cause of this difference is the connection of the soul with the matter. In the beginning this matter was elemental, but when the corporeal body separated (at the time of death) it (soul) became connected with the "Nasmic" body, and subsequently when the "Nasmic" body also began to disintegrate, then to whatever

* Qur'an, Surah, Yasin, Verse : 38.

extent it disintegrated, the soul diverted from it correspondingly in respect of dependance and in turn made its corresponding dependance upon the plane of Similitude. The stages of Similitude are, however, different and manifold. The highest of these all is this singular, simple point which is fixed in the whole of "Shakhs Akbar". It is unique and has no partner. The last natural ascent of the soul of the perfect is to reach this point. When matter reached this point and the form appearing in the mirror became one with the Great manifestation, this long journey came to an end. The perfect and complete poverty (فقر) is indeed this.

Sat'30

The souls of the happy (سعداء) the happiness of which had not reached the absolute perfection will have to hover round the Throne of Reality (God) for years * "And you will see the angels hovering round the Throne."† It is then possible that, after undergoing many changes and states they may succeed in losing themselves in the Pure light. There are other particular souls as well, the returning place of which is the specific form of man.‡ The specific form had appeared in different mirrors. The souls, in respect of human specific form were one, and in respect of the different mirrors were many. But when mirrors after passing through many changes, states, alteration of symbols (امثال) and the renewal of conditions are destroyed, their multiplicity will also be automatically destroyed.

The Abstract human form is one of the bearers of the

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* It refers to persons in whose hearts the Great manifestation had not permanently settled.

† Qur'an, Surah, Al-Zumar, Verse : 75.

‡ Namely, humanity. Those souls which are not attracted towards 'humanity' will, however, go to hell.

Throne.* In the renewal of similars and the change of conditions, its predication is like the predication of the bearers of the Throne. These all are the ranks of Paradise, some of them are however, higher than others.

As regards the unhappy (شقيه) souls, between which and the Origin of the universe ignorance has set in, and which had met with much confusion in their going through the various states of the Similitude will be put in a strange perplexity, an explanation of which is rather lengthy.

Sat'31

I am setting a simile which will become a key of some subtle sciences. Once a king of the world intended to arrange a feast, put on a rich garment, wear precious pearls on his body, adorn himself for his army, nay, for himself, increase his pleasure manifold by various kinds of illumination and manifest his other forms of beauty. Accordingly he sent orders to all the countries under his rule that wherever they find a land fit for the cultivation of sesame they should sow sesame there, and wherever a land be found suitable for the planting of walnut tree they should plant that tree there. Where they find wax, they should seize it, and where they find good fat they should purchase it. When this order reached the countries, their governors went in search of them. Wherever the land was found suitable for the cultivation of sesame and the planting of walnut

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* The progress of man is by two ways. One way is to follow the path of prophecy (نبوت), and the other way is to pursue the course of saintship (ولايت). The man possesses Pure Intellect and the human soul (نفس ناطقه). If he progresses by means of the Pure Intellect he will reach the Great manifestation, but in case his progress is made through the human and the angelic soul he will, however, reach 'humanity', and would be one of the bearers of the Throne. The former way is of prophecy while the latter one is of saintship. The most perfect one is he who combines both the ways.

tree, they seized it for the king and so improved upon it that no other land but the one attributed to the king can receive such improvement. Necessarily, they brought skilled cultivators and fat bulls and reserved a brimful stream flowing from the river for the supply of water to that land. These people with all anxiety and care set out for the cultivation. When the sown-field of sesame appeared blossoming and the garden of walnut trees also flourished properly, the superiority of that land to all the sown-fields and gardens, became manifest. Every one, high and low were saying these words "The cultivation of the king and the garden of the king should be like this". In this case the address : "Had it not been for you, I would not have created the heavens," was directed to this cultivation and to this garden. When the time of reaping the sesame and of gathering the walnuts came, all that cultivation and all those gardens were neglected. The address. "Had it not been for you, I would not have created the heaven" now became directed to the grains of sesame and to the harvest of walnuts. After that, they entrusted all this to the oil-presser. That skilled man after thorough search separated those grains of sesame from every unnecessary thing which was in them, pounded them and prepared a fine and pure essence. He then threw that essence in the oil expressing machine and brought out pure oil from it and ignored the rest. There the address : "Had it not been for you, I would not have created the heavens" turned to the pure oil. Thereafter, the oil-presser entrusted the oil to the torch-bearer of the king. The torch-bearer prepared some other plan. He moistened a piece of cloth with that oil and by it he arranged the torches and set them to fire. Slowly and gradually that oil turned into the shape of fire and as a result of it, many wonderful lights appeared. The other officers turned to seize wax. Where there were beehives, they seized them and extracted pure wax from them. The other party became busy with the purchase of the fats of animals, and after seizing the candles and the fats of high and superior quality entrusted them to the torch-bearers of the king. That party of the torch-bearers worked out wonderful plans. They

prepared candles of different measures and forms and kindled them in the court of the king. In all these activities the real purpose was the illumination of the court of the king and nothing else. Nay, in fact, the only object was to please the heart of the king and make the manifestation of his beauty. These changing and different conditions would not have been there if there had been no preparatory causes for them. Moreover, the "Hubbiyyah point" (نقطه حبيه)* was shifting from state to state till it reached the lights, and wherever it reached it heard the address : "Had it not been for you, I would not have created the heavens." And wherever it reached, the confiscating officers accompanied it, and the treatment of every artisan with honour became binding Superiority and beauty accompanied it both in form and indications.

Sat'32

When the perfect man journeying through the non-material world (عالم مجرد) enters into the Great Body (شخص اكبر) he begins to travel through its various revolutions (ادوار) and states (اطوار) till he comes back to the place he had descended from. At his very beginning in that travel he is tightly connected with the "Hubbiyyah point." It is so, because, his settlement in a fixed place in the Holy Fold and the great works on account of which he had to remain in the (everlasting) world (عالم) were all desired. And this all is included in the Universal Order (نظام كل) and then in the Divine Providence. Thus, by his setting the first step in his travel through the revolations and states, all the processes he had to pass through in the World of Divinity became represented. And there it became clear, that in such and such process he will be of this attribute and in such and such process he would be of that attribute. He becomes characterised by all the preparatory things in every process which will be the cause of his external

* This refers to the well-known Divine Tradition.
كنتُ كنزاً مخفياً فأحببتُ أنْ أُعرف فخلقتُ الخلق ـ

existence there, and by the capabilities which are required in that process, in order that, he may create a capability in himself for attaining the perfection of the other process. All this became represented in the world of Divinity.* This same "Hubbiyyah" point made that requirement after the type of one mentioned in the simile in the preceding sat'.

At present the grain of sesame is green and the skilled cultivator knows well that there are certain useful causes which for this process require that the sesame plant be properly watered and the oil in it may fully increase, and that there are certain other causes which work contrary to that. As such, he works upon a plan, so that, the sesame be acquired as desired. In the same manner, the Divine plan (تدبیر الاهی) in the case of the perfect man gives rise to such occasions, such transformations and such causes which lead to the desired object. "I was a prophet while Adam was still in water and clay"† is a reference to the process of the off-spring.

When "Hubbiyyah" point entered into the human process, the causes which led to the goodness of the child who happens to be a symbol of the good condition of his parents were taken into consideration. What mystics write, namely, that the light of Muhammad (نور محمدی) had first appeared in the forehead of Adam, then in the forehead of Seth, (شیث), so on and on, till

* The existence (وجود) is of many stages (مراتب). The plane (موطن) and the process (نشأة) are also from the stages of existence in different respects. Existence has one particular stage (مقام) which is called as plane. Whenever a thing progresses in the 'plane' it is called 'process', just as, it happens in the transformation and the change (احالة). In process, capability is produced and that goes to help in for the production of other capability. All these processes and capabilities become represented in the world of Divinity.

† This refers to the saying of the Holy Prophet.

it appeared in the forehead of 'Abdul-Muttalib (عبدالمطلب) and then in the forehead of 'Abdullah,' is true. And what has come in the Tradition that "I am the son of the noble, pure women," and in the Tradition elsewhere that "When people were divided into two groups, God made me in the better of them," and in some other Tradition that "God chose Arabs and from them chose the tribe of Mudar (مضر) and from it He chose its descendant branch Kinanah (کنانه) and from Banu Kinanah He chose the tribe of Quraish", is all an exposition of this knowledge (معرفت).

When this perfect one appeared in the human process, the "Hubbiyyah" point appeared in the most perfect form. Then various kinds of blessings and miracles began to appear from him. This meaning went on increasing till the desired object came to completion by the raising of the prophet (بعثت). After the Holy Prophet, that same "Hubbiyyah" point, through the hands of Caliphs became the cause for the completion of the Divine promises. After that, this same 'Hubbiyyah' point shifted to the Intermediary World, and there it facilitated the meeting of the holy soul of the Holy Prophet with the Exalted Companion (رفیق اعلی) and became its heading. And it became the cause of the appearance of the Great intercession on the Day of last Judgment. In truth, this treatment is shown to every perfect one, but the appearance of the "Hubbiyyah" point in every perfect one is, however, according to the glitter of his Pure Intellect, and to the great and important works desired by his appearance in the world. God says : "Allah knows best where to place His message".*

Sat'33

Journey and travel (سیر و سلوک) according to the veridical vision can have no cause other than this one that, the

* Qur'an, Surah, Al-Anam, Verse : 125.

Will (of God) appeared to the effect that, such a person shall reach such a place in the plane of the Holy Fold. When this Will was made, the Divine powers began to change that man from state to state and interfere in the causes suitable to it (Will), so that, he may shift from this world according to that part of the plane of the Holy Fold. Some of these changes take place without his intention and desire.* They inspire some persons with the result that, they intentionally perform acts of worship, undergo both bodily and spiritual exercises and be fit for that place. "And He takes (some) from you as witnesses" (ويتخذ منكم شهداء)† carries this meaning. And this is the secret of the priority of "He loves them" (يحبّهم) to "They love Him" (يحبّونه).‡ In certain cases, if there happens to be a pure person of a rank they would like to bring him to that plane of the Holy Fold, they inform him (of it) either through discernment (فراست) or by a dream. "They have good news in the wordly life."** In certain other cases, they inspire him with the thoughts of longing and travel of this path as "Every one is given a facility to what he is created for."††

Many persons who do not know the plane (موطن) they are going to and the Divine Plan which has become the cause of such inspiration, vainly imagine that, they have travelled through by their own efforts and by means of this travel have reached the desired goal.

Sat'34

Some people are under the impression that the union with

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* Some changes, according to the capability of that person are brought about by the Divine powers without any effort on his part.

† Qur'an, Surah, Al-'Imran, Verse : 139.

‡ Ibid Al-Ma'idah, Verse : 54.

** Ibid Yunus, Verse : 64.

†† This is a reference to the Tradition.

God which is the ultimate goal of journey and travel of the mystics is not other than the correction of thought. The real object, in fact, is the attainment of gnosis (معرفت) and nothing else. The path of gnosis means to divest thought from every thing else. If self-disciplining is desired, it can be acquired in this way, as the divestiture of thought can never be achieved without little eating, less association with people and little leep.

In my opinion what is established and confirmed is this, that by the real object is meant, the attainment of a certain part of the plane of the Holy Fold which the Divine powers have fixed for him. The path to this real object requires a change of the bestial qualities, so that, the annihilation of the dark existance and the survival by the spiritual existence could be achieved. If the man is one of the select saints, another change besides this one, is also desired in his case, so that, the annihilation of the spiritual existence and the survival by the reality of Divinity (لاھوت) which means the prevalence of the existence of the Real (God) upon your existence, is achieved.

When the human soul possesses both the faculties, intellectual as well as practical, the recitation of litanies, the contemplation and the divestiture of thought also became the conditions of travel (سلوک), as half of the desired object depends upon them. The parable of the journey and travel is like this parable : "We kindled fire below ice till it melted and became water. After that, from water air was formed."

Sat'35

Sometimes a certain person among men appears to be perfect in respect of qualities worthy of consideration in the wordly life. For example, he is beautiful, eloquent, brave, strong, industrious, highly fortunate, dignified, powerful in executing his orders, possessing servants, wealth and

children. But when he shifts from this world to the Intermediary, no excellence remains with him. He turns destitute and becomes in bad condition. "Verily God does not look to your forms and wealth, but He looks only to your intentions and actions." Similarly, sometimes there happens to be a person who shows signs of saintship; such as, when he concentrates upon a certain work, it takes place in the external world according to the intention made. He discloses the things of future and exercises his influence upon the hearts of travellers (سالکین) and so on. People consider him as excelling the other saintly person from whom the manifestation of signs is not found similar to one made by him. But, when they both reach the part of the plane of the "Holy Fold" which was their share, this excelled one becomes the excelling one and the excelling one the excelled. At times, though a person had corrected his imaginative faculty while contemplating (مراقبات) but had not corrected his practical faculty. He had not adequately suppressed his bestiality, and his animal faculty had not been sufficiently restrained as yet. When he reaches the plane of the "Holy Fold," half of his face appears beautiful and the half ugly. "They have mixed a good action with other evil one." It is, therefore, that in journey and travel, that man should be taken as a guide who may be aware of the "Holy Fold" and not a person from whom many revelations and miracles are seen.

Sat'36

By manifestation (تجلّی) is meant a creation (مخلوق) which imitates some attributes of the Creator, and on account of it, some things of God are attributed to it. To explain further, when a man sees God in a dream in the form of a king, sitting on a throne, with a crown on his head, then that form no doubt, is, a creation. The matter of its creation is the stored-up knowledge of the seer, and the place of its creation is his mind (خیال). Now, this form in respect of connections which are worthy of consideration in the science of the interpretation

of dreams, indicates the meaning of kingdom and the execution of orders, and that is the attribute of God. Both in the Law and in the common language it can be said : "I have seen God in the dream" or that "God said so and so".

Thus, this form is a creation which has become the revealer of God in relation to some of His attributes, and on that account sight, command and the prohibition (نهی) of the Creator are attributed to it. But if it does not reveal some attributes of the Creator, then it can not be called the manifestation. Just as, if one were to see in his dream a stone or a tree which may not reveal some attributes of God as it happens in most of the dreams of the common people, then that cannot be the manifestation. If an angel and a soul of a saint were to reveal some attributes of God, in the external world or in a dream but their action is not found attributable to God, then it also cannot be the manifestation.

The manifestation in this sense has been proved to be true. Its proof has been established in the Law. God says : "When his Lord manifested His glory to the mountain,"* namely, upon the mountain, as the first manifestation was made on the tree. The Holy Prophet has also said, "I saw my Lord in a most beautiful form" In a Tradition referring to the Judgment Day, are many words, which point out to this fact.

Sat'37

There are many Divine manifestations in the world. Some take place in the mind of man in sleep or in wakefulness, just as, it happened in the case of the Holy Prophet when he saw his Lord in the most beautiful form; and some appear in the external world, just as, it happened in the case of Prophet Moses. The truth about the manifestation in the external world is this, that there takes place a Divine Will regarding the education of a servant and for the administration of certain affair in such

* Qur'an, Surah, Al-Araf, Verse : 143.

and such manner. Consequently, this Will falls from the Great manifestation like a spark and then having created latitude in the Sublime Assembly and thereafter having joined the similitudinary faculties with itself comes down on a certain place in the earth. Here it conquers the earthly causes through expansion, contraction and transformation till a form suitable to what was imagined by the Sublime Assembly appears in this place. The element which accepts the form of this kind the most is the air, and in relation to accepting expansion and contraction it is again the same air which among all other causes is the most potent cause. Some air is thick and some is thin and a furious blow of winds renders the thick air still more thick and prepares it as a place for the reflection of the light of the rays of sun or of moon or of something else. This collective form imitates some of the attributes of God by its own radiancy.

Sometimes, on account of certain causes, a light or a glitter appears in some of the bodies. The Divine grace in this case strikes and then effects expansion in some of the hidden causes and gives rise to a wonderful beauty and a rare splendour in that place. That beauty and splendour through the connections of the interpretation reveal some of the attributes of God like the dream.

Sat'38

The original source of every kind of manifestation which takes place in the world is the Great manifestation. Its relation to this Great manifestation is like the relation the fleshy form of Zaid whose human soul (نفس ناطقه) is the Great manifestation, has to the forms of Zaid on paper made of different colours, particular lines and the specified figures which, in a way, signify the corporeal existence of Zaid, his clothes and his outward appearance. In the same manner, the Great manifestation is a suitable form of God, while all other manifestations are giving the information of the Great manifestation, and are

revealing some of its attributes and forms.*

An elucidation of this summary is this, that it is however, not necessary, that the relation between the two things should be in quality and quantity and in no other respect. When we think of an abstract (مجرّد) in the perceptive faculty, a conceptual or imaginary form arises from it. The imprinted form of one abstract, however, differs from the imprinted form of the other abstract. One is peculiar to one abstract and the other is peculiar to other abstract. This peculiarity is not there because of the resemblance of the colours or on account of any agreement in quantities. In the like manner, we think of the absolute unknown, the absolute non-existence and an agreement between two contraries. From each one of them a form is drawn different from the form of the other. Thus, the peculiarity of one to that and the peculiarity of other to this is determined, but this peculiarity is not determined by material accompaniments. From this it can be found, that the relation of the abstract to things drawn in the mind and imagination is not by way of any resemblance and similarity.

In short, the Abstract pure through Primal Providence, without the requirement of a particular process (نشأة), produced some relation with the Great manifestation in the sense it has been mentioned in the parable. And where the form of this manifestation spreads in the world, there the capability of the process, however, plays its part. In round and straight mirror the actual form of Zaid is reflected; but in a concave, long and wide mirror his reflected form is different from his natural constitution, even though it is certainly his form. Similarly, the Great manifestation bears an essential relation to the Abstract pure. Every form which spreads on the various parts of the universe imitates only one attribute of the Great manifestation, and is surrounded by certain affections (عوارض) occasioned by

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* The Great manifestation is, however, a concept, while the Reality is beyond any concept, and is incomprehensible.

the nature of place and the unexpected situations. What a great difference between the two! Thus, one of the signs of the existence of the Great manifestation is this, that it is the source for the particular manifestations in the universe.

Sat'39

When a Muslim recites litanies such as "There is no god but Allah," "Allah is the great," "Glory be to Allah" and such other words like these, he certainly understands an Essence (ذات) in them, and ascribes these attributes to the same Essence. Thus, unavoidably a form of the subject matter (موضوع) becomes present in the mind (ذهن). And this form in one of his inner faculties, such as, the comprehensive and the thinking is of the God itself. When he remembers this meaning much, that weak form gains strength, till at times, it settles in his mind even without the use of the word of these litanies, then disappeas and after-wards reappears. When he remembers too much, that form settles down in one of his inner faculties, in a way, that while going on a road, in eating, drinking and in all other conditions, it does not pass away from his intellectual faculty, and no occupation stops its presence. It becomes like this : "A person places a bucket full of water on his head, and while going on the road talks to some one, and whatever he would like to do in his house also engages his attention. He In this state intends that he will use a portion of this water for cooking food, a portion for washing clothes and a portion he will keep ready for drinking." All these divided forms are, however, represented in the intellect of this man, and his comprehensive faculty (مدركه) has a scope for them all. Similarly this mystic retains his contemplation on his own Principle (مبدأ) in general, throughout his conditions and activities. After this he makes another progress, and slowly and gradually repels these divided attentions, and with one faculty brings all the other divided faculties back.

My heart had many a divided desire
They all united when my eye fell on thee.*

After that he makes a progress even in this union. In the beginning he finds, that he is exclusively devoted to the side of the Real object, and in the end he forgets himself. This state is called disappearance (غیب) and nothingness (عدم). Its relation to the Abstract is like the relation of the sight to the object of space, when our eye falls on a visible object, and the common sense extracts a form from it inspite of its being mingled up with the material accompanimeuts of the space. Its relation to other things which are lying by its left and right, such as the colours, the figures, the states and such similar things is like the relation the sight has to the accidents of the objects of space. We call this as sight (رویت).

In the same manner, the mystic is applied to the Abstract Real and the comprehensive faculty is dropped off, just as the common sense was dropped off in the parable mentioned above. In short, the form in the comprehensive faculty which reveals the Abstract is the shadow of the Great manifestation in its (comprehensive faculty's) mirror.

Sat'40

The mystics (اهل ولایت) are transformed from quality to quality. It is like this : "They kindled fire below ice till it melted and became water. After that, the kindling continued till the coolness of water disappeared and it became tepid. After that, the kindling continued further till it became hot. Thereafter, the kindling continued still further till it acted like fire, in cooking, in giving pain and in raising blister in the body of man." All these changes do not take water out of its reality, but they bring its reality near to the reality of fire. Similarly, the annihilation (فنا) and the survival (بقا) of

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* كانت لقلبى اهواء مفرقة   فاستجمعت اذا رأتك العين اهوائى

mystics do not mean a going out of humanity, but rather, removing far away some of the human attributes which bore relation to animals and beasts, and instead, bringing near some of the human attributes which bore relation to angels. After that, the mystic rises to the rank of the Divine omnipotence (جبروت). Now, we have come to the actual topic. This resemblance cannot be established without the one with which it is made. And that one is the Holy Fold. This movement which comes in the Category "Kaif" (کیف, Quality) certainly has a polarity, and that polarity is the attribute of the Holy Fold.

Sat'41

When common Muslims, and the other men say "God", a clue towards the All-embracing, Administrative Reality takes place in their perceptive faculty; because the pronouncement upon an object without the occurance of its thoughts to the mind is not correct. And these thoughts in the mind of a person are the effects of many causes. One of those causes is, the Holy Fold and the Sublime Assembly.

God has created the Sublime Assembly for purpose, that it should influence the Great person (شخص کبیر), that is to say, humanity, as the intellectual faculties are influencing the small person, namely, one of the individuals of the human species. Just as man's intellectual faculties rule his body, similarly the Sublime Assembly rules human species and its every individual. When a belief of fear or of shame settles down in the mind of man, his colour goes pale, his appetite gets lost, and his body begins to shiver. All this is the effect of the intellectual faculties in the body of man. In the like manner, the inspirations of the Sublime Assembly have the same effect on human individuals.

In short, this intellectual form "God" which we call a thought occurring to the mind, when is deeply thought over, appears to be a shadow of the Divine form which is established

in the Sublime Assembiy as it is established in the minds of the perfect human beings. Some individuals (after their death) join the Sublime Assembly and are reckoned from it. From them also a ray of light falls upon the minds of men like the reflection of sun-shine on the clouds of different qualities in the air. This ray becomes the cause of the thoughts of this All-embracing, Administrative Reality, occurring to the mind. If this ray were not to spread in the air, no person on earth would utter the word "God", and recognise Him through it. All this, is one of the blessings of the Divine secret (manifestation), shown by means of its influencing the spirits of the Sublime Assembly.

Sat'42

When God in His Primal providence made the species of man to appear, and made it as the best of species, and called man as His vice-gerent, in the sense, that he combines two parts, the angelic and the human. In respect of his human part, it became necessary, that this also should be caused to appear, so that, when he were to put on the material dress he should have a source, and that source is the elements. He should have also a comfortable place, and that comfortable place is the eating and drinking. In addition to these, he should have a wide field for free movement, and that is speaking, seeking authority, making houses and such other necessary works of life (ارتفاقات). Similarly, in respect of his angelic part, it became necessary, that a source may be made to appear for him. And that source is the human soul, which has penetrated the well balanced "Nasmah". It rules it by pouring into it the intellectual and practical faculties. Besides, he should have a comfortable place, and that comfortable place is the Divine treasure named as the Sublime Assembly, so that, the human soul should bear resemblance to it (treasure). Thus, he succeeds in acquiring certain secret sciences either through sight or dream or by means of an inspiration, and becomes a balance for the correction of his practical faculties. Whenever any ugly act is done by him, and his soul on that account, falls down from the (human)

specific equilibrium, there appears a dislike in that treasure. And whenever he performs a good action, his resemblance to the Sublime Assembly increases correspondingly, and an appreciation flows from it, like the effect left by food and drink on the healthiness of the bodies of men. Apart from that, he should also have a wide field for free movement, and that wide field is the "stations" (مقامات) of the mystics and the religious ranks, such as, of a chief (قطب), of a spiritual guide and of a reformer. Just as when a foot falls on the burning charcoal or ice, we feel pain from heat or cold in our brain, similarly whenever any human being does an act of disobedience or performs an act of obedience, there appears an appreciation or depreciation opposite to that act in the Sublime Assembly. And the plan of the Universal nature requires that, that hatred or love should flow like water towards the spirits (نفوس) of the Lower Assembly and the intellects of the creatures possessing will, and that the wordly reward may be established. In the hereafter, these very inspirations will flow towards those angels who possess the similitudinary powers very strongly, and there, that becomes the cause of punishment and reward.

Sat'43

Some members of the Sublime Assembly are spirits, connected with the fixed stars. Some of them are spirits, puffed into luminous bodies near the time of the strongly auspicious conjunctions of the stars, like the conjunction of the planets (قران علويين). By luminous bodies are meant the fine elements, in which the essence (جوهر) of air dominates, and which are not seen by the faculty of seeing. Some pure spirits of men also join the Sublime Assembly. The place of the Sublime Assembly is neither in the up nor in the down, but is joined to the Holy Fold. Wherever they be, they are in each others company.

The Lower Assembly is the particular spirits puffed into airy bodies near the time of the particular, auspicious conjunc-

tions of the stars, such as, when Venus and Jupiter stand in a beautiful position over against each other, as these are blessed in their essential attributes and the unexpected forms (عیئات). This body is of various classes. Every class is an army of that star, the power of the auspiciousness of which, happens to be dominating at the time of puffing the soul (روح). These armies, however, need detailed account, while this treatise has no scope for that. "No one knows the armies of your Lord but He Himself."* This body is like a means between the minerals and the animals, and has no fixed constitution as is required by the specific form. One is like a globe, the other like a turnip, a triangle and a quadrangle and so on.

During the conjunctions which resemble the conjunctions requiring the puffing of their souls, there comes an increase in their bodies, not through the nutritive or retentive power. Their movements, according to the requirement of the inspiration that flows from the Divine Assembly, are like the natural flow of water; and the requirement of the nature of airy bodies and that of the celestial powers also prevails. Thus, they move when wind moves, just as the man moves by his feet. For an action which is agreeable to their nature, thousands gather up, and in consequence, peace of mind, angelic inspirations and premonitions suitable to their nature flow from them. By "Contention" (مخاصمه) of the Sublime Assembly is meant, that every class of them has been created with a certain faculty, and it determines the reward of men according to that faculty. And their course according to the requirement of their faculties is, however, different. This same difference is termed as "Contention," till the Administrator of the heavens and the earth after effecting agreement between all the faculties sends an order, in a manner, in which, He after effecting an agreement between the form of the seer and the picture of the mirror, shows a specified form.

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* Qur'an, Surah, Al-Mudaththir, Verse : 31.

Sat'44

Consider universe as an embroidered carpet, in which the skilled artisan has not drawn a circle on one side, but that, he has drawn a similar one on the other side as well, and for every flower he has fixed a measure. In the like manner, the Administrator of the heavens and the earth (God) has not left Venus to look at Mars in the horoscope of the mind (نفس) of one man, but that, He has left the Mars also to look at Venus in the horoscope of the mind of the other man, so that, the affair of love between the two may be arranged. Similarly, He has not placed the subjugation of sun in one mind, but that, He has placed in equal proportion the power of being subjugated in the other mind. "That is the decree (of Him), the Exalted in might, the All-knowing."*

When the time of the appearance of the predications (احکام) of this horoscope comes, an inspiration flows to the side of the lower angels and the animals possessing the power of will to the effect that, they should cause that intended order (نظم) to appear. Similarly, when the peremptories (قواطع) may come, they should prepare the causes of death or of destruction, and so on † These inspirations are current in all the conditions, whether they may be good or bad. These all are the particular causes serving the creative order (of God).

When the Grace flows from the Singular point (نقطہ وحدانی) towards the Holy Fold and the Sublime Assembly, the Divine powers pour it down into the pure mind (Prophet) for the sake of improving the order of the world, for bringing the human individuals near to the human specific equlibrium and for delivering them from injustice, from the chastisement of the grave and from the punishment of the Day of last Judgment;

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* Qur'an, Surah, Yasin, Verse : 38.

† قاطع (Pl. قواطع) means something certain, and here it refers to the cause of death.

and they give him support for the completion of that light (of guidance) * That becomes a universal cause and the Legislative intention. These angels who are the servants of the command of Legislation are superior and most perfect, and in point of light, are nearer to God than the angels to whom the affairs of creation are assigned. However, at the time of bringing victory to the prophet, both the armies join together, and in consequence, wonderful blessings appear.

Sat'45

The Abstract has a peculiar relation to this fixed part in Shakhs Akbar but not like the one the substance has to the accident or the accident has to the substance. so that, a word in the language may be invented for it. Perforce, people sought for that a nearest simile and a clearest metaphor. Every person brought a word. One said a "Person of the sacred Trinity (اقنوم)," and an "Idol" (صنم), other gave the name of "Incarnation" (حلول) and the third professed "The representation of the Deity in the form of man" (Anthropomorphism). All these words do bring the desired object near in one way and remove it away in the other way; but the corruption caused by them is much greater than the reformation worked by them. It is so, because, the common people having invented many forms of infidelity and gross ignorance have fallen in the deep chasm from which they can never rise.

When the Administrator of the heavens and the earth (God) manifested His grace in the garment of words and letters in the Divine Books, that grace made a natural flow. All the past evils became represented before His eye, and then some other way was fixed for the guidance of people. That is the interpretation of the Throne, the Owner of the Throne and of the Sitting upon the Throne. This Sitting upon, however, took

† نقطہ وحدانی refers to the Great manifestation.

place after the creation of the seven heavens. The reason being, that this middle point which is one in Shakhs Akbar became fixed in it after its entire completion, just as, the centre becomes fixed after the completion of the spherical object. God says : "He created seven heavens and then sat upon the Throne."*

One body of the angels which is foremost in the Holy Fold is named as the "Bearers of the Throne," another one is termed as "Hovering round the Throne," and some other one is called as the "High-ranking" (عليّون).

It has come in some of the commentaries of the Traditionists, that the Bearers of the Throne are four angels. One is in the shape of a man and that is the intercessor of the men, the other is in the form of a bull and that is the intercessor of the animals, the third is in the form of a vulture and that is the intercessor of the birds and the fourth is in the shape of a lion and that is the intercessor of the beasts of prey. It has been related in the Musnad of Darimi (دارمی) that when once the following verse of the poet Umayyah bin: Abi'l-salt (امیه بن ابی الصلت) was recited before the Holy Prophet, he said, that he (امیه) has spoken the truth.

A man and a bull are by its right foot
The vulture and the watchful lion are by its left.†

On certain occasions the Holy Prophet had seen them in the form of the mountain goats. All these are the wonders of the Similitudinary World, and their comparision is, however, given according to the essential relation and the unexpected accidental resemblance. God knows better.

In reality, this middle part in Shakhs Akbar has no aspect of aboveness or of belowness. It is spiritual. However, when

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* Qur'an, Surah, Al-Furqan, Verse : 59.

† رجل و ثور عند رجل یمینه　　والنسر للاُخری و لیث مرصد

it is more peculiar to the spirit of the crystalline sphere which is the greatest heavenly body, the people in the Divine Laws, attribute aboveness to God. It is just like the human soul (نفس ناطقه) which bears greater resemblance to the airy spirit (نسمه). The source of the airy spirit is the clot of blood. People on that account, attributed the human soul to this clot of blood. The Holy Prophet has said, "Oh, there is a clot of blood in the body. If it is sound the body is sound, and when it becomes unsound the body becomes unsound. Oh, remember, it is the heart." God says, "The eyes are not blind but the hearts which are in the breasts are blind."*

Now, when the "Sitting upon the Throne" took place after the creation of the seven heavens, nay even after "He had inspired every heaven with its affairs"†, after the extension of the earth (by Him), after the creation of the profitable things in the earth, and after the formation of the three kingdoms of nature (animal, vegetable and mineral) in it, then there came the question of Abu Razin 'Uqaili (ابو رزین عقیلی): "Where was our Lord before He created His creation?" He (the Holy Prophet) replied, "He (God) was in a black cloud, where there was no air above or below it." It means, that His connection was kept with the Rahmani soul (نفس رحمانی), and it is this same connection which has now appeared in the form of the "Sitting upon the Throne."‡

Sat'46

God says : "God is the light of the heavens and the earth, the parable of His light is as if there were a niche and within it a lamp, the lamp enclosed in glass, the glass is as if it were a brilliant star, lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is about to burst into luminosity

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* Qur'an, Surah, Al-Hajj, Verse : 46.

† Ibid Ha Mim, Verse : 12.

‡ For Nafs Rahmani, see Sat' No. 2.

though it is scarcely touched by fire, light upon light. God doth guide whom He will to His light"*

If the mis-understanding of those who deeply think over this verse were not to stand in the way, its meaning is most clear in explaining the Divine secret. That same Abstract Reality is the light of the heavens and the earth, but by means of the Divine secret in the manner the parable has been given. This is like our human soul which sees by means of a faculty which is hidden in the crystalline lens, the eye; it hears by means of a faculty which is spread in the auditory nerve of the ear; it catches things by means of a faculty which is spread in the hands; and it moves on by means of a faculty which is placed in the feet.

The description of the light of God in the heavens and the earth is like the description of a niche...right up to the end of the verse. Here transposition has taken place, and that is what the language of the unmixed, pure Arabs requires, Just as you have understood in the commentary of the verse 'If one of the two were to make a mistake the one may remind the other."† The cause of transposition is this, that the course of discourse here is meant to explain the penetration of the light of God in the heavens and the earth like the spread of the light of lamp in the niche. The rest of the discourse is the completion of the subject set for discussion.

The real object is this, that the quality of the light of God is like the quality of the lamp which is placed in the chandelier and which again is placed in the niche. That lamp is being kindled with the olive oil taken from the olive tree which is neither in the east nor in the west, but is in the middle of the trees. The sun-shine keeps it (tree) pleasant both in the morning and the evening. It is well-nigh the oil of that tree were to shine out even though the fire had not touched it as yet. This lamp is a light upon light.

* Qur'an, Surah, Al-Nur, Verse : 35

† Ibid Al-Baqarah, Verse : 282.

By lamp is meant the wick which on account of the oil is kindled in the chandelier. Just as the fire of the lamp continues in the wick by the oil and the oil is its vehicle, similarly the Divine form continues by the part of the Similitudinary World which exists in the middle, and which is like the pleasant olive tree, neither of the east nor of the west. This means, that it is neither an Abstract as to accept the grace of the Origin (مبدأ) in the beginning nor is a materiality as to throw off its grace in the end, but is the middle of them. That part bears complete resemblance to the Abstract pure, and on that account, has become Its vehicle and mirror. In the various parts of Shakhs Akbar no part has the capability of becoming the mirror but this one. Thus, it is just the Abstract pure and the Pure light. When the Divine manifestation became set over it, it turned light upon light. Just as that shining wick is in the glass which is extremely bright, similarly is that Divine manifestation in the "Holy Fold". The whole of it (Holy Fold) turned into its colour in one way or the other, as if, it became that very Divine manifestation itself. That glass is in the niche, namely the arch, which is the place for placing the chandelier. Just as, the spreading rays in the chandelier have taken over the whole of the arch, reached all its sides and have turned them all bright by their own light, similarly the rays have radiated from the 'Holy Fold' towards all the things of the universe by means of the angels of both the Sublime and the Lower Assemblies. And after having ruled them all, having brought them under the force of their command and having dispelled the darkness of all, made them resemble the Real Good. On that account, the resemblance of Shakhs Akbar to the summum bonum (خير محض) became complete.

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